

# Revelation 10

New American Standard Bible (NASB)

## The Angel and the Little Book

**10:1** I saw another strong angel coming down out of heaven, clothed with a cloud; and the rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire;

### I. Context

- A. Six of the seven warnings are given within the churches.
  - 1. These warnings (trumpets) were meant to warn people that they should not put their faith in the world around them, but should instead seek God through Jesus.
- B. Before the final trumpet is sounded, a break is made in the action.
  - 1. Another angel came out of Heaven.
    - a) His appearance is the same as the images that were previously given to Jesus (coming in a cloud, surrounded by a rainbow, glowing appearance, etc.)
      - (1) Very likely this is Christ
        - (a) He is called an Angel (Messenger) because He took on the role when He personally gave us the Gospel during His life.
        - i) This may be confirmed by the fact that He held a Bible in His hands (next verse).
      - (b) Also, since the 7th trumpet heralds His official return, it is awkward to describe Jesus in this context before He arrives.
      - i) Here, He is presenting a message, but the official return is when He gathers people - so He is sending a message, not returning.

### II. Notes

- A. Ezekiel 1:28 - The appearance of the brilliant light all around Him was like that of a rainbow in a cloud on a rainy day. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell facedown and heard a voice speaking.
- B. Matthew 17:2 - There He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.
- C. Many have thought that this angel can be none other than Christ Himself. It must be acknowledged that the description is such that we might well hesitate to apply it to any but our Lord; but, nevertheless, the words, "another mighty angel," afford serious difficulty. Our Lord might indeed appear as an angel, but it is scarcely conceivable that He would be called "another mighty angel:" an expression which seems to associate this angel with those others who have taken part in these visions. Remembering this, we must separate from our thoughts the idea of personal angelic beings. Such are employed by God, but in the mechanism of these visions the angels are not necessarily such, any more than the stars are literal stars: they are typical, representative angels, as we speak of the Angel of Peace, the Angel of War; so we have the Angels of Time, of Death, of Life, as in the Apocalypse. The angel here, even if he does not represent Christ Himself, descends with the evidences of Christ's power. He comes to remind the secret ones of God that Christ is with them always, and that He will not hide His commandments from those who are living as strangers and pilgrims upon earth - [Ellicott's Commentary for English Readers](#)
- D. The person communicating this discovery probably was our Lord and Saviour Jesus Christ, or it was to show his glory. - [Matthew Henry's Concise Commentary](#)

**10:2** and he had in his hand a little book which was open. He placed his right foot on the sea and his left on the land;

### I. Context

- A. Before the last warning is given, Jesus sends a message to prepare the church for His return.
- B. Jesus stands above John with one foot on the land and one on the sea
  - 1. This represents that He is Lord of the air, land and sea
  - 2. This would also represent that He has command everywhere - even in places that are chaotic or separate from man.
- C. Jesus holds a little book in His hand, which is open for all to read.
  - 1. This is most likely the Bible.

## **II. Notes**

- A. "The little book." The word used here - βιβλαρίδιον biblaridion - occurs nowhere else in the New Testament except in [Revelation 10:8-10](#) of this chapter.... The word was evidently chosen here to denote something that was special in the size or form of the book, or to distinguish it from what would be designated by the ordinary word employed to denote a book. The word properly denotes "a small roll" or "volume"; a "little scroll" (Robinson's Lexicon, Pollux. Onomast. vii. 210). It is evident that something was intended by the diminutive size of the book, or that it was designed to make a distinction between this and that which is indicated by the use of the word "book" in the other parts of the Apocalypse. It was, at least, indicated by this that it was something different from what was seen in the hand of him that sat on the throne in [Revelation 5:1](#).  
- [Barnes' Notes on the Bible](#)
- B. The New Testament begins with the word "book" (Greek, "biblus"), of which "the little book" (Greek, "biblaridion") is the diminutive, "the little bible," the Bible in miniature. - [Jamieson-Fausset-Brown Bible Commentary](#)
- C. some by it understand the Scriptures - [Matthew Poole's Commentary](#)
- D. And he set his right foot upon the sea, and his left foot on the earth; to let us know the dominion he had over the whole world, as well the more unquiet as quieter parts of it. - [Matthew Poole's Commentary](#)

**10:3** and he cried out with a loud voice, as when a lion roars; and when he had cried out, the seven peals of thunder uttered their voices.

## **I. Context**

- A. Before the final trumpet is blown, Jesus shows John the Bible.
- B. Jesus spoke
  - 1. With a roar of a lion - symbolizing that He is the Lion of Judah
    - a) So this would be the voice of the Old Testament
  - 2. And with the seven Peals of thunder - or the seven voices of God
    - a) Which could be the voice of the church of the New Testament.
      - (1) These would symbolize the words of the Bible that is being presented to John.

## **II. Notes**

- A. Psalm 29:3 - [The voice of the LORD is over the waters; the God of glory thunders; the LORD is heard over many waters.](#)
- B. Isaiah 31:4 - [For this is what the LORD has said to me: "Like a lion roaring or a young lion over its prey--and though a band of shepherds is called out against it, it is not terrified by their shouting or subdued by their clamor--so the LORD of Hosts will come down to do battle on Mount Zion and its heights.](#)
- C. Ezekiel 10:5 - [The sound of the wings of the cherubim could be heard as far as the outer court, like the voice of God Almighty when He speaks.](#)
- D. Hosea 11:10 - [They will walk after the LORD; He will roar like a lion. When He roars, His children will come trembling from the west.](#)
- E. Another token of the presence of Christ with the Church. The voice is the voice of a courage and strength derived from Him who is the "Lion of the tribe of Judah." - [Ellicott's Commentary for English Readers](#)

- F. the seven thunders." They form part of the Apocalyptic symbolism; and so are marked by the article as well known. Thus thunderings marked the opening of the seventh seal (Re 8:1, 5); so also at the seventh vial (Re 16:17, 18). Wordsworth calls this the prophetic use of the article; "the thunders, of which more hereafter." Their full meaning shall be only known at the grand consummation marked by the seventh seal, the seventh trumpet (Re 11:19), and the seventh vial - [Jamieson-Fausset-Brown Bible Commentary](#)
- G. The Jews were accustomed to speak of thunder as "the seven voices." Compare the sevenfold "voice of the Lord," [Psalm 29:1-11](#). - [Vincent's Word Studies](#)

**10:4 When the seven peals of thunder had spoken, I was about to write; and I heard a voice from heaven saying, "Seal up the things which the seven peals of thunder have spoken and do not write them."**

### I. Context

- A. Before the final trumpet is blown, Jesus presents the Bible as the completion of the message of the Old Testament (the lion's roar) and the New Testament (the seven thunders).
- B. John was about to write these words down, but he is told not to tell anyone what he heard.
  - 1. This is for a couple of reasons
    - a) It is a private message to John to show that God is personal with all His followers. We need to be listening for Him to speak to us personally - not just gathering words to "impress" or "teach" others. There is a message He has for each one of His children and it is only for them (just has He has a new name for them and there is a song that can not be taught).
    - b) It is a message that can only be received from Jesus Himself - it cannot be second hand knowledge.
      - (1) Eve fell to the schemes of Satan because she got information from Adam that was right, but not accurate (Don't eat from this tree - don't even touch it).
      - (2) The nation of Israel refused to be a Kingdom of Priests because they were afraid to go near God - but instead told Moses to do it and they would listen to him. This watered down their faith and keep a wall between people and God. He wants us to be a Kingdom of Priests and wants us each to enter into His presence and Hear His words.
    - c) It is important that each of us seeks to hear God directly - to seek Him!!!!
      - (1) We need to spend time with Him and listening for His voice to hear what He would tell us.

### II. Notes

- A. Daniel 8:26 - *The vision of the evenings and the mornings that has been spoken is true. Now you must seal up the vision, for it concerns the distant future."*
- B. Daniel 12:4 - *But you, Daniel, shut up these words and seal the book until the time of the end. Many will roam to and fro, and knowledge will increase."*
- C. Daniel 12:9 - *"Go on your way, Daniel," he replied, "for the words are closed up and sealed until the time of the end.*
- D. The utterances, then, are for those who hear them; they are not to be made generally known. Is it not the solemn, sacred, divine voice not to be known by all, but by those who have ears to hear when "the God of glory thundereth?" - [Ellicott's Commentary for English Readers](#)
- E. Mankind may hear the thunder; only those whose ears God has opened can hear the utterances and the inspiriting messages which they bring. So was it once in our Lord's life. The people said it thundered; some thought an angel spake; but there were articulate words which He who came to do God's will, in whose heart was God's law,

heard, and to Him that thunderlike voice promised to “glorify His name” (John 12:28-29). - Ellicott's Commentary for English Readers

- F. The meaning here is, that he was not to record those things, but what he heard he was to keep to himself as if it was placed under a seal which was not to be broken. - Barnes' Notes on the Bible

**10:5** Then the angel whom I saw standing on the sea and on the land lifted up his right hand to heaven,

**I. Context**

- A. Before sounding the last warning
  - 1. Jesus shows John a Bible
  - 2. and gives Him a personal message
- B. Jesus raises His hand and makes a formal oath before Heaven.
  - 1. The contents of the oath are in the next verse.

**II. Notes**

- A. Deuteronomy 32:40 - For I lift up My hand to heaven and declare: As surely as I live forever,
- B. Daniel 12:7 - And the man dressed in linen, who was above the waters of the river, raised his right hand and his left hand toward heaven, and I heard him swear by Him who lives forever, saying, "It will be for a time, times, and half a time. When the power of the holy people has been shattered, all these things will be completed."
- C. There is a change of tense which sounds strange: he says, then (not “will be,” but) was finished. In thought he hurries on to the end, and sees the close no longer in the dim future, but as, with the eye of God, an accomplished fact. The certainty is guaranteed with an oath. - Ellicott's Commentary for English Readers
- D. Lifted up his hand to heaven - The usual attitude in taking an oath, as if one called heaven to witness. - Barnes' Notes on the Bible

**10:6** and swore by Him who lives forever and ever, who created heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there will be delay no longer,

**I. Context**

- A. Jesus has presented John with a personal message and the Scriptures.
- B. Jesus makes an oath
  - 1. that the things of Scripture will come to completion
    - a) Using the same imagery as Daniel 12:7 (which shows that persecution is coming), He shows that persecution has ended.
- C. This is very possibly the transition verse that moves the narration from the present time to the future time
  - 1. He is now about to tell us what is going to happen (Christ's return and beyond).

**II. Notes**

- A. Genesis 14:22 - But Abram replied to the king of Sodom, "I have raised my hand to the LORD God Most High, Creator of heaven and earth,"
- B. Exodus 6:8 - And I will bring you into the land that I swore to give to Abraham, Isaac, and Jacob. I will give it to you as a possession. I am the LORD!"
- C. Ezekiel 20:5 - and tell them that this is what the Lord GOD says: 'On the day I chose Israel, I swore an oath to the descendants of the house of Jacob and made Myself known to them in the land of Egypt. With an uplifted hand I said to them, "I am the LORD your God."
- D. Daniel 12:7 - And the man dressed in linen, who was above the waters of the river, raised his right hand and his left hand toward heaven, and I heard him swear by Him who lives forever, saying, "It will be for a time, times, and half a time. When the power of the holy people has been shattered, all these things will be completed."

- E. That there should be time no longer - This is a very important expression, as it is the substance of what the angel affirmed in so solemn a manner; and as the interpretation of the whole passage depends on it. It seems now to be generally agreed among critics that our translation does not give the true sense, inasmuch: (a) as that was not the close of human affairs, and (b) as he proceeds to state what would occur after that. - Barnes' Notes on the Bible

10:7 **but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as He preached to His servants the prophets.**

**I. Context**

- A. As the Churches begin to sound the last warning, Jesus shows us that the message of the Old Testament and the New Testament points to this moment of fulfillment.
- B. When it is time for the last trumpet, it would mean that the work of God is done and the end of the known world is at hand.

**II. Notes**

- A. Amos 3:7 - **Surely the Lord GOD does nothing without revealing His plan to His servants the prophets.**
- B. Romans 16:25 - **Now to Him who is able to strengthen you by my gospel and by the proclamation of Jesus Christ, according to the revelation of the mystery concealed for ages past,**
- C. The days in the period of time embraced by the sounding of the seventh trumpet... Then all the "mystery" would be revealed; the plan would be unfolded; the divine purpose, so long concealed, would be manifested, and the kingdom of the Messiah and of the saints would be set up on the earth. Under that period, the affairs of the world would be ultimately wound up, and the whole work of redemption completed. - Barnes' Notes on the Bible

10:8 **Then the voice which I heard from heaven, I heard again speaking with me, and saying, "Go, take the book which is open in the hand of the angel who stands on the sea and on the land."**

**I. Context**

- A. Before the last trumpet sounds and the world ends, the messages of both the Old and New Testaments are declared fulfilled. God's work is done on this earth.
- B. Because the end of the world is the fulfillment of the Bible, It is offered to any man that will take it.

**II. Notes**

- A. Ezekiel 2:9 - **Then I looked and saw a hand reaching out to me, and in it was a scroll,**

10:9 **So I went to the angel, telling him to give me the little book. And he \*said to me, "Take it and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey."**

**I. Context**

- A. Jesus has told John that the entirety of the Scriptures (old and new testaments) will be fulfilled when the 7th trumpet is blown, so we need to become familiar with it.
- B. John is told to eat the Bible
  1. He was to absorb the words so that they were a part of every aspect of his life - they are in his thoughts and dictate his actions.
  2. Eating the Bible is sweet in the mouth, but bitter in the stomach.
    - a) He would enjoy the reading of the Bible - God makes it easy to take in and a pleasure to study.
    - b) but, it will turn the stomach
      - (1) it will break his heart for the world
      - (2) he will not be able to hold it in - it will have to come out of him.

## **II. Notes**

- A. Jeremiah 15:16 - Your words were found, and I ate them. Your words became a delight to me and my heart's delight, for I bear Your name, O LORD God of Hosts.
- B. Ezekiel 2:8 - But you, son of man, listen to what I tell you. Do not be rebellious like that rebellious house. Open your mouth and eat what I give you."
- C. Ezekiel 3:1 - "Son of man," He said to me, "eat what you find here. Eat this scroll, then go and speak to the house of Israel."
- D. Ezekiel 3:3 - "Son of man," He said to me, "eat and fill your stomach with this scroll I am giving you." So I ate, and it was as sweet as honey in my mouth.
- E. The image of eating the roll is derived from the Old Testament. We meet with it in Ezekiel ([Ezekiel 3:1-3](#)) and Jeremiah ([Jeremiah 15:16](#)). The passage in Ezekiel is probably the basis of the present passage, and the chapter in which it occurs gives us the meaning of the symbol: the eating of the roll, or the words of the roll, is the complete mastering of the contents of the book—the digesting, as we say, its meaning, till the principles and truths are thoroughly familiar and loved. "All my words" (so runs the explanatory verse, [Ezekiel 3:10](#)) "that I shall speak unto thee receive in thine heart and hear with thine ears." It is similar to the Psalmist's practice: "Thy words have I hid within my heart;" he made himself so familiar with them that they were no longer a code of laws, but a constant instinct, a second nature to him. - [Ellicott's Commentary for English Readers](#)

**10:10** I took the little book out of the angel's hand and ate it, and in my mouth it was sweet as honey; and when I had eaten it, my stomach was made bitter.

## **I. Context**

- A. The final trumpet warning for the world is the fulfillment of the Scripture - and the end of the world.
  - 1. So we should be prepared by making the Scriptures a strong part of our lives.
    - a) Jesus equates this to eating the Bible and vomiting it back up.
- B. John eats the Bible and finds it just as the Lord said - sweet in His mouth, but bitter in his stomach.

## **II. Notes**

- A. Ezekiel 3:3 - "Son of man," He said to me, "eat and fill your stomach with this scroll I am giving you." So I ate, and it was as sweet as honey in my mouth.
- B. Psalm 119:103 - How sweet are Your words to my taste! Yes, sweeter than honey to my mouth
- C. The Evangelist takes the roll, as he was bidden, out of the angel's hand, eats it up, and finds it, as he was told, "in his mouth as honey, sweet." In this his experience resembles that of Ezekiel, who found the roll in his mouth as honey for sweetness ([Ezekiel 3:3](#)). So the Psalmist could rejoice in God's words and God's law as sweet, sweeter than honey and the honeycomb ([Psalm 119:103](#); [Psalm 19:10](#)). - [Ellicott's Commentary for English Readers](#)

**10:11** And they said to me, "You must prophesy again concerning many peoples and nations and tongues and kings."

## **I. Context**

- A. John is told that the entirety of Scripture will be fulfilled when the seventh trumpet sounds, so he needs to become so familiar with the Bible that it is absorbed into his very being (as if he ate it).
- B. Now that John has made the Bible a part of His life, He is responsible to share its message - even when it is bitter for the world to hear.

## **II. Notes**

- A. Ezekiel 37:4 - And He said to me, "Prophesy concerning these bones and tell them: 'Dry bones, hear the word of the LORD!'

- B. He is told that the bitterness will arise in connection with his prophecies with regard to peoples and kings. This carries us on to the vision in the next chapter, where the two witnesses stand so solitary, and prophesy so mightily, yet so vainly, among men. He will have to tell the story of churches and peoples, priests and princes, unmindful of their high calling and their allegiance to their true king, and of their hatred of God's mightiest and purest witnesses. The end, indeed, will come. The Church will be victorious. The kingdoms of this world will become the kingdoms of Christ: but it will be through persecutions, apostasies, judgments. - [Ellicott's Commentary for English Readers](#)
- C. The meaning is, that, as a consequence of becoming possessed of the little volume and its contents, he would be called to proclaim divine truth, or to make the message of God known to mankind. - [Barnes' Notes on the Bible](#)